THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Have you ever had your path suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world because some one had been unexpectedly kind to you? You can make to-day the same for somebody."

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EDUCATION AMONG THE LATTER-DAY SAINTS.

THE Church of Jesus Christ of Latter-day Saints is frequently accused of sanctioning, and even encouraging ignorance and illiteracy among its members, and the charge has been made against the leaders of the Church that they endeavor to keep the great body of the people in ignorance so that they may be more easily controlled. To those who understand the gospel of Jesus Christ as it has been restored to the earth in this the dispensation of the fulness of times, and who are acquainted with the Latter-day Saints and their educational system, these charges are preposterous.

The Lord has expressly declared, through the Prophet Joseph Smith, that the key of this latter-day kingdom is the key of knowledge, and from the very beginning He has instructed the prophet and his associates to obtain all kinds of knowledge, and to be diligent in imparting it unto others, for "The glory of God is intelligence," and "It is impossible for a man to be saved in ignorance," therefore, "A man is saved no faster than he gains knowledge." The Latter-day Saints believe, then, that intelligence is indispensable in obtaining the highest degree of exaltation in the kingdom of God, and that "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. 130: 18, 19.)

Intelligence being so essential to the full development and

exaltation of a person, the Lord frequently reiterated His injunctions to the saints and gave them direct commandment to teach one another and be diligent in acquiring all kinds of knowledge. As early as June, 1831, a little over a year after the Church was organized, Oliver Cowdery and William W. Phelps were instructed by revelation to select and write books for schools in the Church, that the saints and their children might be educated. One of the most comprehensive commandments in regard to this subject was revealed through the Prophet Joseph Smith in 1832. The Lord says: "And I give unto you a commandment that you teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that are expedient for you to understand; of things both in heaven and in the earth and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms." (Doc. and Cov. 88: 77-79.) Surely no one who understands this revelation can accuse the Latter-day Saints of being narrow-minded in their educational views. At any rate, this commandment is sufficient to show that the Lord requires of His people a broad and comprehensive understanding of all truth.

Inasmuch as the Lord makes it obligatory upon His children to acquire wisdom and intelligence, He has given them a key whereby they might obtain knowledge and understanding. He says: "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by *study* and by *faith*." (Doc. and Cov. 88:118.) Knowledge, then, is to be obtained by study and by faith, and where the faith is strong enough, knowledge may be more easily acquired. The Lord has declared that nothing may be obtained unless a person strives for it; yet, to him who obeys the commandments of God, the Holy Spirit may be given in such great abundance that knowledge may come with ease. Therefore, with the same application, a righteous man may obtain knowledge more rapidly than an unjust man. It is through the Holy Ghost that the Latter-day Saints are to receive the gift of knowledge promised by the Lord, and the amount of knowledge that may be received through this medium depends upon two things: First, upon their faithfulness in observing the will of God and obeying His commandments; and, secondly, upon their efforts and endeavors to acquire knowledge, and the diligence with which they apply themselves to the task. There is no limit to the amount of knowledge and intelligence that may be obtained by the saints through the faithful observance of these two requirements. We are told that "God

shall give unto them knowledge by His Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now. * * * As well might man stretch forth his puny arm to stop the Missouri river in its decreed course or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (Doc. and Cov., 121:26, 33.)

I think sufficient has been said, and enough quotations given from the revelations of God to completely refute the charge that the Church of Jesus Christ of Latter-day Saints sanctions and encourages ignorance and illiteracy. It has been shown that the Church cannot tolerate ignorance in the least degree and be in harmony with the commandments of God as they are revealed in the Doctrine and Covenants, one of the standard works of the Church. From the foregoing, it is plainly seen that if the Latter-day Saints are not an intelligent people, they are not living up to the requirements of the Lord; and so the question here naturally arises, Do the Latter-day Saints observe the requirements of the Lord in regard to the important subject of education? In order to answer this question, let us consider briefly the history of the educational system among the Latter-day Saints from the organization of the Church to the present time.

In conformity with the principle that the Latter-day Saints must be an educated people, the Church, from the beginning, has made it possible for young and old to receive instruction. The establishment and maintenance of schools have been among the cardinal principles of the faith and practice of the Latter-day Saints. In an extract from the first number of the "The Evening and Morning Star"—Church periodical published at Independence, Mo., in June, 1832—we find the following instructions: "The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way 'of holiness. Those appointed to select and prepare books for the use of schools will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children to become good should be taught (good)." (History of the Church, Vol. I, pp. 276-277.)

In February, 1833, in compliance with the command of God, a school of the prophets was organized at Kirtland for the instruction of the Saints. The subjects taught in this school were penmanship, arithmetic, English grammar, geography and theology. In the summer of 1833 a similar school was established in Independence and conducted by Elder Parley P. Pratt. The Lord was so well pleased with the work accomplished by this institution that in one of the revelations (section 93) he commended Elder Pratt for his earnest and faithful labors in presiding over the school, and made mention of the great work that was being accomplished by

the organization. In 1836 William E. M'Lellin, an instructor in the Kirtland school, made this statement: "Since the year 1827 I have taught school in five different states and visited many schools in which I was engaged as teacher; in none, I can say with certainty, have I seen students make more rapid progress than in this." (History of the Church, Vol. II, p. 200.) The schools of the prophets were not only held in Ohio and Missouri, but when the Saints were driven into Illinois they continued their schools in that state, and when they reached Utah they conducted these schools there until others were established.

The establishment of schools and other institutions for the education of the people has ever been a notable feature in the work of the Latter-day Saints. Notwithstanding the constant persecution to which it has been subjected, the Church has never forgotten the importance of education. A high school was established by the Church at Kirtland, and all arrangements were made for founding a university at Nauvoo, but the Saints were expelled from the state before their plans could be consummated.

Within three months after the arrival of the pioneers in the Salt Lake Valley a school was opened at the "Old Fort." This shows that the subject of education was uppermost in the minds of the Saints, even in time of severest trials and hardships. In February, 1850—less than three years after the pioneers arrived in this valley—the University of Deseret, now the University of Utah, was chartered. It was non-sectarian in character, and was in part maintained by territorial appropriation, and partly by tuition fees.

The University of Deseret and the other territorial schools were very efficient and furnished a good system of education; but as they did not permit religious instruction, President Brigham Young appreciated the fact that there was something lacking in their system of education which was very essential to a Latter-day Saint, viz., the spiritual development or theological training. Hence, it was thought desirable to have schools established in which the principles of the gospel might be taught in connection with other branches of learning. Accordingly, the Brigham Young Academy at Provo, now the Brigham Young University, and the Brigham Young College at Logan were established, the first in 1876, and the second in 1877. Seeing the good work that was being accomplished by these two schools, the need of a similar institution in Salt Lake City was felt. Accordingly, in 1886 the Latter-day Saints' College, which is now the Latter-day Saints' University, was founded. Since then academies and seminaries have been established in various settlements in Utah, Idaho, Mexico, Arizona, Colorado, and Wyoming, where a sufficient number of Latter-day Saints are residing to justify the establishment of such schools, until at the present time the Church is maintaining one university, two high schools, eighteen academies, and eight semi-

naries. The object of these institutions is to give regular courses in secular education the same as is given in the secular schools of like character; but in addition, enough religious training is given to keep the spiritual development of the student in proportion with the secular development. Competent teachers are employed and the secular training given in these institutions of learning is up to the standard with that given in any secular school of like character.

In addition to schools and seminaries the Church has established auxiliary organizations for the training and instruction of its members. In 1848 the Primary Association was organized for the training of the children. In 1849 the Sunday School was organized as an additional means of giving instruction to the children and the young men and women of Zion, and in recent years the Parents' Class has been added to this organization, so that now it is prepared to teach the old as well as the young. In 1869 the Retrenchment society was organized by President Brigham Young for the purpose of taking care of and instructing the young ladies of the Church. This society later grew into the Young Ladies' Mutual Improvement Association. In 1875 the Young Men's Mutual Improvement Association was organized for the purpose of looking after the young men and boys of the Church and aiding in their education. In 1892 the educational system, known as the Religion Class, was instituted for the purpose of supplying religious training to the children who attend the secular schools. All of these organizations are still running, and are exerting a powerful influence in the intellectual development of the Latter-day Saints. But in addition to all these organizations and institutions of learning, we have the various quorums of the priesthood, which meet weekly to consider subjects of high educational value, not only pertaining to our own religion, but to other sects and religions, and also questions of philosophy and practical education.

In conclusion, let me ask this question: Where can be found another organization or community of the same size that is doing more for the education of its members than is the Church of Jesus Christ of Latter-day Saints? I believe there is no such organization or community to be found anywhere. And yet, the Latter-day Saints are looked upon by a great many people as a body of ignorant, uncultured people, and the leaders of the Church are accused of discouraging education, and placing a premium upon ignorance. On the contrary, the Latter-day Saints are the most enlightened people on the face of the earth. No other people have a knowledge of the mysteries of God and His Kingdom to the extent that they have, which knowledge has come to them through modern revelation, and probably no other people are doing more for their education and intellectual development than are the Latter-day Saints. The Lord has not failed to fulfil His promises—

He has opened the windows of heaven and poured down light and knowledge upon the heads of His people in profusion.

As a result, the educational standing of the Latter-day Saints compares favorably with that of any other people upon the face of the earth; and the charges of ignorance and illiteracy made against them are utterly false. Those who make such incongruous accusations against an industrious and enlightened community such as the Latter-day Saints, manifest that either they are totally ignorant concerning the teachings and practices of the people they accuse—in which event they have absolutely no right to make charges—or else they are wilfully and maliciously resorting to the filthy channels of slander and villification.

60 Brackenbury Road, Preston. JOEL RICHARDS.

MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held in the Wolseley Hall, Redding Road, Easton, Bristol, May 21st, 1911. President Rudger Clawson of the European Mission, President John F. Snedaker and twenty traveling elders were in attendance.

Meeting opened by singing. Prayer was offered by Elder C. Eton Price. Sacrament was administered by Elders John W. Madsen and Lance L. Graham. President Snedaker gave a greeting and a hearty welcome to all present.

Elder Thomas D. Richards said that whenever the Lord has had a people upon the earth He has always had a prophet to lead and direct them.

Elder James R. Anderson stated God speaks to man to-day the same as in former days. Authority and obedience are what constitute the order of the Church of Jesus Christ.

Elder William H. Fowler spoke of the restoration of the gospel in fulfillment of scripture and emphasized the necessity of repentance and obedience to the laws of God.

Sister Alice Jenkins and Elder Joshua E. Salisbury sang a very pleasing duet, entitled, "O My Father."

President Clawson said the testimony of an elder is binding upon all who hear it. Those who accept the message of the elders and remain faithful will be saved in the kingdom of God. Those who reject a message will have to answer for it in the day of judgment. God will not be mocked. President Clawson emphasized the importance of obedience to the Word of Wisdom, and spoke of the blessings derived therefrom.

An anthem, "Song of the Redeemed," was sung by the choir.

The afternoon service commenced with the usual exercises. President Snedaker presented the general authorities and local officers of the Church. All were unanimously sustained.

Elder J. Arthur Beard gave a very favorable report of the Stroud branch. Explained that apostles and prophets are necessary today to receive the revelations of God.

Elder Elmer J. Hancock said that our mission is to prepare the way for the coming of Christ. Blessings will follow obedience.

A quartet was sung by the Bristol male chorus.

President Clawson commented upon the great truth that sacrifice brings forth the blessings of heaven, Jesus Christ being the Exemplar. The honesty and integrity of the Latter-day Saints should be a testimony to the world. It requires a sacrifice upon the part of all elders and saints to spread the gospel. The servant cannot be greater than his Master. We are His servants. If the Savior gave His life for us, we must, if need be, give a life for Him.

The choir sang, "Let the Mountains Shout for Joy."

At the evening session President Snedaker spoke on the first principles of the gospel. The Savior's command was, "Come, follow me." Referred briefly to salvation for the dead. "Mormonism" embraces all truth. "Where did we come from? Why are we here? And where are we going? are questions," said he, "that concern each one of us. We receive this knowledge by obeying the gospel."

A pleasing anthem was given by the choir, "Grant us Peace, Lord."

President Clawson referred to the plain, simple language in which God speaks to His people. He commented upon the simplicity of the scriptures. Spoke of the way Christ began His ministry; also of His simple life and of the beauty and force of His parables. God speaks not only in simplicity but also in solemnity and power. There is nothing mysterious about our Heavenly Father, for He has created man in His own image. Therefore He is in the image of man. Thus God has body, parts and passions; a veritable being of flesh and bones. We cannot stand in His favor unless we repent.

A vote of thanks was extended to Mr. and Mrs. Blackmore for the splendid assistance rendered by them to the choir. Appreciation was also expressed for the help given by Mr. Fred. Jenkins.

Conference was brought to a close by the choir singing, "Rouse, O ye Mortals." Benediction by Elder Joshua E. Salisbury.

On Saturday afternoon President Clawson, President Snedaker and twenty traveling elders met in Priesthood meeting. Reports were made, questions were submitted and answered, and much good counsel was given.

A. De Lore Nichols, Clerk of Conference.

"All true independence of character is born of an inner life that feeds on noble thoughts and consecration to higher ideals. All other is artificial and narrow. It is most important to keep clearly in mind the differences between narrowness and love and truth."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 1, 1911.

MR. W. T. STEAD IN THE "REVIEW OF REVIEWS."

A NUMBER of trenchant articles by Mr. W. T. Stead, editor of the *Review of Reviews*, bearing favorably upon the "Mormon" question, have recently appeared in the press, and owing to the prominence of the writer have undoubtedly attracted wide attention. Although he is far from accepting, or advocating, the doctrines of the "Mormon" Church, he nevertheless writes without prejudice and in a spirit of fair play.

His article in the May number of the *Review of Reviews*, is particularly strong. His criticism of Father Vaughan, who desires to see every "Mormon" seized by the scruff of the neck and flung into the sea, is keen and incisive but just. The reference to Bishop Welldon will be read with interest. Credit is given to the Latter-day Saints for their faith, their industry, their sobriety and the keen business foresight of their leaders. Mr. Stead states that the estimated wealth of the "Mormon" Church is £100,000,000. This estimate goes far, far beyond the actual fact—and is so tremendously exaggerated, that one might well believe it was due simply to a typographical error. Attention is called to the political influence wielded by the "Mormon" people in the Western States of America. It is true that the "Mormons" like other citizens of the Republic exercise the inestimable privilege of the franchise, but this political influence is not so far-reaching and comprehensive as to give them control in State elections, outside of and beyond Utah.

We commend the admirable article of Mr. Stead which follows to the thoughtful attention of our readers.

RUDGER CLAWSON.

"There was at one time some talk of appointing Bishop Welldon, Dean of Manchester, to the Bishopric of Southwark, which has now been filled by the appointment of Dr. Burge, headmaster of Winchester. The Dean is a good man and a staunch friend of peace. But the part which he took last month in heading the anti-Mormon crusade justifies the Prime Minister in passing him over. It is almost inconceivable that a man of his experience and knowledge of the world should have so far forgotten the elemen-

tary principles of religious toleration as publicly to demand that Parliament should pass a law prohibiting the teaching of the tenets of the Mormon faith in any part of the United Kingdom. It is astonishing to find such evidence of the atavistic tendency on the part of Bishops to revert to the type of Archbishop Laud. The Bishop of London is almost as bad, and as for Father Bernard Vaughan, nothing would satisfy him but the summary enforcement of lynch law against any Mormon or defender of the right of Mormons to free speech. The whole pitiful exhibition of religious intolerance is a melancholy illustration of the ease with which even good men succumb to the sensational appeals of unscrupulous journalists. It was "good copy" to attack the Mormons. They are in the minority. Their tenets are unpopular. A cry could easily be raised against them on the sanctimonious plea of a pious zeal for the sanctity of the home. Therefore, "Down with them! Down with them!" It is a disreputable form of the "Hep, Hep," which has so often hounded savage mobs on to the massacre of the Jews.

"That Mormons in their heart of hearts believe that polygamy is a divine ordinance may be as true as it is undoubtedly true that many Roman Catholics hanker after the right to save the souls of men by dealing summarily with the bodies of heretics. But that is no reason for persecuting either of them. There are more so-called Christian Englishmen living in non-legal polygamous relations with women in the United Kingdom than there were Mormons living with plural wives in all the world, before polygamy was abolished in Utah. The Mormon wife is honored. She bears her husband's name; her children are recognized and carefully brought up. The English Christian's mistress is despised; she is not allowed to call herself by the name of the man to whom she bears children; and these children are branded as bastards and disowned by their father. It is probable, nay, absolutely certain, that there are more prostitutes in London to-day than there are plural wives in all Utah. Why, then, this Pecksniffian zeal to save innocent English girls from the horrors of Salt Lake, while not a word is said about the dangers of Picadilly? The Mormons in this country are not polygamists. They do not preach polygamy; they repudiate it. No English girl has yet been proved to have contracted a plural marriage as the result of their teaching. The parsons and priests and bishops who have been befooled by the *Daily Express* and *Daily Mail* ought to be thoroughly ashamed of themselves. If Bishop Ingram and Father Vaughan were to stand in sackcloth and ashes at Charing Cross for a whole day the experience would do them good, and be an edifying object-lesson to the man in the street.

"Nothing is more easily roused than the demon of religious intolerance. Nothing is so futile as religious persecution that stops short of extermination. If the Mormons had not been

persecuted in their birthplace the Church of the Latter-day Saints would have perished in its infancy. It was the blood of the martyrs—even such a sorry martyr as Joseph Smith—which was the seed of that Church. But what is quite inconceivable is that Papists and papistically-inclined Anglicans should not realize that they are playing with fire when they attempt to harry the Mormons out of the land by mob violence. The savage passions that brought about the Lord George Gordon riots in the eighteenth century and the Orange riots in our own time are still smouldering under the surface. Father Vaughan longs to see every Mormon seized by the scruff of the neck and flung into the sea. For one Englishman who wishes to drown a Mormon there are hundreds who would like to drown a Jesuit, and the clamour that is raised about emigrating girls to Utah is nothing to the fiendish yells that might be roused at any time by a Newdigate *redivivus* who would set on foot a crusade against convent bastilles in which imprisoned ladies were said to suffer the worst outrages from shaveling monks. It is rather discreditable to our pulpit and our press that I have been left almost alone to raise a protest in the name of religious liberty against Mormon baiting. I suppose people are afraid of being called pro-Mormons, a *sobriquet* which was of course immediately applied to me.

"There is a Mormon danger, and a real Mormon danger, but it has nothing to do with us, and it is strengthened and increased by those absurd hysterics about polygamy, which conceal the real peril. The real Mormon danger lies in the fact that, strange and almost incredible though it seems, the Mormons do really believe in their extraordinary religion, and prove their faith by the punctual payments of tithes for its maintenance. They have by their faith and their tithes, and by the keen business foresight of their leaders, realised in their own way the cherished idea of Cecil Rhodes. He dreamed of a great political secret society composed of fanatical believers in the Imperial idea, whose chiefs should have the control of £80,000,000. With this fund at their disposal, Mr. Rhodes believed the directors of his secular Society of Jesus—minus Jesus—would be able to dominate political parties and save the Empire as Loyola saved the Church of Rome. The Mormons have substituted for the Imperial idea of Mr. Rhodes the political-religious ideas of Brigham Young. They have created a secret oath-bound organisation, and they have accumulated a capital which is estimated at £100,000,000. Their position in the Western States enables them, although a minority, to exercise a casting vote in State elections. They have already one Mormon Senator. Soon they will control the election of a dozen. And the end is not yet. It is not their polygamy, but their faith, their industry, their sobriety, and their readiness to pay tithes and obey orders which make them a danger to the Republic. And the more their religion is attacked the greater will be their power."

DEPARTURE OF ELDER S. NORMAN LEE.

Elder S. Norman Lee, who has been connected with the *Star* as associate editor for the past two years, has been honorably released to return to his home in Zion, and will sail on Saturday, June 3rd, 1911. As a writer Elder Lee has given evidence of exceptional ability, and his thoughtful editorials have been read with interest and pleasure by our many readers. As chorister in the Sunday School and general meetings of the Liverpool branch, held in Durham House, and also as class leader in the Y. M. M. I. A., Elder Lee has given much needed help. He has filled numerous appointments to conferences throughout the mission, thus giving him opportunity to lift up his voice in testimony of the truth. In all things, at all times, he has been punctual and attentive to duty, and will long be remembered as a devoted servant of the Lord. This is his second mission to the world. It is with many regrets that we have to announce his departure, but he goes from the mission field with our confidence, good will and blessings.

Elder Hugh Ireland, of Salt Lake City, has been appointed successor to Elder Lee, and will enter at once upon the discharge of his duties. His well known ability fits him admirably for the work in hand. We bespeak for him that consideration and sympathy that are so helpful to a writer.

Rudger Clawson.

"THY BROTHER SHALL RISE AGAIN."

(*Continued from page 334.*)

The Latter-day Saints teach that every son and daughter of Adam's race shall rise from the dead, and this without regard to whether their deeds have been good or evil. Like the rest of our doctrines, this is fully sustained by the Bible. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15.) "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 22.) These passages are straightforward and complete in declaring the universality of the resurrection. There are numerous other striking records which by inference testify quite as positively of the same thing. For instance: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

(Rev. 20: 12.) Later revelations are, if possible, more explicit, but the scope of this article precludes reference to other scriptures, except where they are really necessary to clearness. However, for the benefit of those who wish to study this phase more fully we advise reading, II. Nephi 9: 4-19; Alma 11: 40-45; Alma 40: 11-19; Doc. and Cov. Sec. 29.

In all God's domain, order is a prominent principle. In this matter of the resurrection order will, without doubt, be strictly maintained. It is clearly indicated in the Bible, but for some reason—lack of the Spirit of understanding, most likely—the fact of order in this event seems to be generally overlooked. "There is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection." St. Paul said: "For as in Adam all die, even so in Christ shall all be made alive. *But every man in his own order*: Christ the first-fruits, afterward they that are Christ's, at his coming." (I. Cor. 15: 22, 23.) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4: 14-17.) First, shall Christ arise; then they that are dead that have died *in Christ*: then "we who are alive and are *Christ's at his coming*" shall pass quickly through the process of death, or a change analogous to death and the resurrection. There is still another class to be raised, but all in perfect order. According to John, the Revelator, they shall have to wait a long time. " * * * and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.*" (Rev. 20: 4, 5.) This completes the order. Christ first: then the dead in Christ; after that the living in Christ to be changed; and last of all, the *rest of the dead*, those not included among the fortunate ones, of whom the Revelator said: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.)

From the foregoing references we learn that there will be more than one resurrection. There are to be two, at least. On this question, one of the Book of Mormon prophets has said: "Now whether there is more than one time appointed for men to rise, it

mattereth not; for all do not die at once: and this mattereth not; all is as one day, with God; and time only is measured unto men." (Alma 40: 8.) The argument that all men are not resurrected at once, as they do not all die at once, is reasonable. It does not follow that because God has promised a "resurrection day" that it has reference to a period of twenty-four hours, as time is divided unto man. There is now pretty general concord between "believing" scientists and advanced theologians, that a "Day" as it is used in the revelations,—for instance, in the story of the Creation—signifies a period given to any specific performance of the Creator. The word "Day" is even now used for designating periods of history. We say, "In Christ's day," meaning the time or period in which Christ lived on the earth. It is an expression used by Daniel in predicting the establishment of God's kingdom in the last days. He said, "Thou sawest that a stone was cut out of the mountain without hands, which smote the image upon his feet * * * and the stone that smote the image became a great mountain, and filled the whole earth." After interpreting the dream, he explained that the stone represented the kingdom which God should set up "in the days [times or reigns] of these kings." In the beginning it was to be a small thing, a stone cut out of the mountain, but in his dream, Nebuchadnezzar saw it grow until it "filled the whole earth." (Daniel 2: 34, 35, 44.) This small beginning and gradual growth indicates that the setting up of the kingdom in its completeness was not a momentary action, but a process of development covering a more or less extended period, while "these kings" exercised dominion, taking no account of twenty-four-hour divisions of sixty minutes to the hour, etc. The Book of Mormon prophet, therefore, is well supported in his observation that there may be different times or seasons set for men to rise from the dead. There are at least two great points of prominence in this fact of the resurrection; the one before the Millennium, the other when the thousand years are finished, but each operation will no doubt occupy more or less time. To illustrate, There is a moment at which the doors of a public assembly room are opened, but those who gather there do not all enter at the same time. And, though a particular minute may mark the dismissal of the meeting, all do not pass out at the same instant. So in the resurrection; Christ "burst the shackles of the tomb," and many rose with Him, but the earth has in some instances relinquished her dead at dates much later than His ascension. Peter and James, and the Angel Moroni, who appeared to Joseph Smith and Oliver Cowdery in the nineteenth century, were of these—the latter, Moroni, having lived in mortality four hundred years after Christ.

"Blessed and holy is he that hath part in the first resurrection: * * *" This is the tenor of all the scriptures, indicating that the privilege may not be lightly treated. It naturally leads up to

the question, Who shall be entitled to come forth in the first resurrection?

The Book of Mormon prophet, Mosiah, answers the question thus: "And now the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection. * * * And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about a restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." (Mosiah 15:21-25.) The word of the Revelator in chapter twenty, verse four, is very comprehensive. It includes all that Mosiah says, but in terms so general that many fail to grasp the magnitude of his assertions. In more modern revelation even greater detail is observed than in either the Book of Mormon or the Bible. "Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; * * *" (Doc. and Cov. 45:54.) This latter prediction will likely astound the sectarian Christian, but it is Biblical. It is fully embodied in the words of John, which we have already quoted. Read Rev. 20:4, and note that all except those who had worshipped the beast, or his image, or received his mark upon their foreheads, or in their hands; were to live and reign with Christ. The heathen who have never heard or known Christ—and little children who have not arrived at an age of accountability—have never worshipped the beast, nor received his mark, for he is anti-Christ. We are pleased to quote Dr. James E. Talmage on this view of the subject:

"The statement that the heathen dead will have place in the first resurrection is sustained by the word of scripture, and by a consideration of the principles of true justice according to which humanity is to be judged. Man will be accounted blameless or guilty, according to his deeds as interpreted in the light of the law under which he is required to live. It is inconsistent with our conception of a just God, to believe Him capable of inflicting condemnation upon anyone for non-compliance with a requirement of which the person had no knowledge. Nevertheless the laws of the Church will not be suspended even in the case of those who have sinned in darkness and ignorance: but it is reasonable to believe that the plan of redemption will afford such benighted ones an opportunity of learning the laws of God; and surely, as fast as they so learn, will obedience be required on pain of the penalty." (Articles of Faith, pages 404-5.)

(To be continued.)

FRIENDSHIP is a word the very sight of which in print makes the heart warm.—AUGUSTINE BIRRELL.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 27th, 1911, per s.s. *Megantic*: From Great Britain—C. B. Gunnell, David Hyden, Thomas D. Richards, J. F. Turner. From Scandinavia—Holger M. Larsen. From the Netherlands—Carlton Jones. With the company were thirty-three emigrants in charge of Elders David Hyden, Holger M. Larsen and Carlton Jones. Elder W. A. Woolford, of the British mission, has been honorably released and sailed for home May 26th, 1911, per s.s. *Virginian*.

Arrivals.—The following named missionaries for the European mission arrived May 28th, 1911, per s.s. *Laurentic*: William H. Tingey, Hugh Ireland, Alfred C. Swift, Charles Vivian Kimball, John Kosalsky, Phillip A. Tadje, Salt Lake City; Edwin L. Fullmer, Raymond, Canada; John F. Oleson, George Fowers, Hooper, Utah; Martin H. Kirk, Pleasant Grove, Utah; George Hamp, Grace, Idaho; James Austin Whitehead, Hinckley, Utah; Delbert D. Brockbank, Spanish Fork, Utah; Charles Weber, John Ulrich Schiess, Freedom, Wyoming; Carl U. Viehweg, Clifton, Idaho; Hulda G. Mickelson, Shelley, Idaho; John Jarvis Banks, Provo, Utah; Earl G. Frandsen, Basalt, Idaho.

Appointments.—The elders who arrived for the British mission, May 28th, 1911, have been appointed to labor in the following conferences: George Hamp, Birmingham; John F. Oleson, Hull; Edwin L. Fullmer, Leeds; Alfred C. Swift, Liverpool; William H. Tingey, Martin H. Kirk, London; Delbert D. Brockbank, George Fowers, Manchester; James Austin Whitehead, Charles Vivian Kimball, Scottish.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVI.—STATE OF THE SOUL AFTER DEATH.

Text: Blessed and holy is he that hath part in the first resurrection.—Rev. 20: 6.

I. THE TERM "SOUL."

1. Used in Latter-day Saint theology to designate the spirit and the body of man (Doc. and Cov. 88: 15). In this usage, resurrection from the dead is expressively described as the redemption of the soul (verse 16). Compare with Genesis 2: 7; P. of G. P., Moses 3: 9; 6: 8).

2. Observe that in our English versions of the Holy Bible, the term is sometimes applied to the spirit as distinct from the body (Matt. 10: 28.)

II. The Spirits of Mankind Between Bodily Death and Resurrection.

1. Spirits of the righteous in Paradise.

2. Wicked spirits await with dread the coming resurrection.

Read B. of M., Alma 40: 11-14. Observe that paradise is not the place of final glory, but a temporary abode characterized by a state of peace where rest the spirits worthy of coming forth in the first resurrection. Read especially Moroni 10: 34; and compare II. Nephi 9: 13; IV. Nephi 14. For Biblical use of the term see Luke 23: 43; II. Cor. 12: 4; and Rev. 2: 7. Compare Christ's words to the penitent thief cited above with His words to Mary Magdalene three days later, as showing His visit to paradise, and not to the abode of His Father.

III. Graded Conditions in the Hereafter.

1. Every soul is strictly answerable for his acts (Many references in last lesson apply here; see especially Matt. 12: 36, 37; 16: 27; compare Jer. 17: 10; 32: 19; Romans 2: 6; 14: 12; I. Cor. 3: 8; see also II. Cor. 5: 10; Rev. 20: 12; 22: 11, 12). Note that personal responsibility is predicated on personal free agency, and is in accord with justice. See Lesson 2,—"Free Agency."

2. Places to be prepared for all (John 14: 1-3; compare I. Cor. 15: 40-42).

IV. Degrees of Glory.

1. The celestial (Doc. and Cov. 76: 50-70, 92-96).

2. The terrestrial (same section: 71-80, 87, 97).

3. The telestial (same section: 81-86, 98-112).

V. Sons of Perdition.

(Doc. and Cov. 76: 25-49; compare Hebrews 6: 4-6; B. of M., Alma 39: 6.)

For general reference and additional citations see "The Articles of Faith," pp. 61-66, 94, 95, and 415-422; Lecture XXI.

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